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VVomens Speaking

Justified, Proved and Allowed of by the

SCRIPTURES.

All such as speak by the Spirit and Power of the

LORD IESUS,

And how WOMEN were the first that preached the Tidings of the Resurrection of JESUS, and were sent by CHRIST'S Own Command, before He ascended to the Father, *John* 20. 17.

And it shall come to pass, in the last dayes, saith the Lord, I will pour out of my Spirit upon all Flesh; your Sons and Daughters shall Prophesie, Acts 2. 27. Joel 2. 28.

It is written in the Prophets, They shall be all taught of God, saith Christ, John 6. 45.

And all thy Children shall be taught of the Lord, and great shall be the Peace of thy Children, Isa. 54. 13.

And they shall teach no more every man his Neighbour, and every man his Brother, saying, Know the Lord; for they shall all know me, from the least to the greatest of them, saith the Lord. Jer. 31. 34.

London, Printed in the Year, 1667.

Women's Speaking

Justified, Proved and Allowed by the

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Womens Speaking Iuſtified, Proved and Allowed by the Scriptures.

WHereas it hath been an Objection in the minds of many, and ſeveral times hath been objected by the Clergy, or Miniſters, and others, againſt Womens ſpeaking in the Church; and ſo conſequently may be taken, that they are condemned for medling in the things of *God*; the ground of which *Objection*, is taken from the Apoſtles words, which he writ in his firſt Epiſtle to the *Corinthians*, chap. 14. verſ. 34, 35. And alſo what he writ to *Timothy* in the firſt Epiſtle; chap. 2. verſ. 11, 12. But how far they wrong the Apoſtles intentions in theſe Scriptures, we ſhall ſhew clearly when we come to them in their courſe and order. But firſt let me lay down how *God* himſelf hath manifeſted his Will and Mind concerning women, and unto women.

And firſt, when *God created Man in his owne Image: in the Image of God created he them, Male and Female: and God bleſſed them, and God ſaid unto them, Be fruitful, and multiply: And God ſaid, Behold, I have given you of every Herb*, &c. *Gen.* 1. Here *God* joyns them together in his own Image, and makes no ſuch diſtinctions and differences as men do; for though they be weak, he is ſtrong; and as he ſaid to the Apoſtle, *His Grace is ſufficient*, and his *ſtrength is made manifeſt in weakneſs*, 2 Cor. 12, 9. And ſuch hath the *Lord* choſen, even *the weak things of the world, to confound the things which are mighty; and things which are deſpiſed, hath God choſen, to bring to nought things that are*, 1 Cor. 1. And *God* hath put no ſuch difference between the Male and Female as men would make.

It is true, *The Serpent that was more ſubtile then any* other *Beaſt of the Field*, came unto the Woman, with his Temptations, and with a lie: his ſubtilty diſcerning her to be more inclinable to hearken to him, when he ſaid, *If ye eat, your eyes ſhall be opened*: and the woman ſaw that *the Fruit was good to make one wiſe*, there the temptation got into her, and *ſhe did eat, and gave to her Husband, and he did eat* alſo; and

ſo they were both tempted into the tranſgreſſion and diſobedience; and therefore God ſaid unto *Adam*, when that he hid himſelf when he heard his voice, *Haſt thou eaten of the Tree which I commanded thee that thou ſhouldeſt not eat?* And *Adam* ſaid, *The Woman which thou gaveſt me, ſhe gave me of the Tree, and I did eat. And the Lord ſaid unto the Woman, What is this that thou haſt done?* and the Woman ſaid, *The Serpent beguiled me, and I did eat.* Here the Woman ſpoke the truth unto the Lord: See what the Lord ſaith, verſ. 15. after he had pronounced Sentence on the Serpent; *I will put enmity between thee and the Woman, and between thy Seed and her Seed; it ſhall bruiſe thy head, and thou ſhalt bruiſe his heel*, Gen. 3.

Let this Word of the Lord, which was from the beginning, ſtop the mouths of all that oppoſe *Womens* Speaking in the Power of the Lord; for he hath put enmity between the Woman and the Serpent; and if the Seed of the Woman ſpeak not, the Seed of the Serpent ſpeaks; for God hath put enmity between the two Seeds, and it is manifeſt, that thoſe that ſpeak againſt the Woman and her Seeds Speaking, ſpeak out of the enmity of the old Serpents Seed; and God hath fulfilled his Word and his Promiſe, *When the fulneſs of time was come, he hath ſent forth his Son, made of a woman, made under the Law, that we might receive the adoption of Sons*, Gal. 4. 4, 5.

Moreover, the Lord is pleaſed, when he mentions his Church, to call her by the name of *Woman*, by his Prophets, ſaying, *I have called thee as a Woman forſaken, and grieved in Spirit, and as a wife of Youth*, Iſa. 54. Again, *How long wilt thou go about, thou back-ſliding Daughter? For the Lord hath created a new thing in the earth, a woman ſhall compaſs a Man*, Jer. 31. 22. And *David*, when he was ſpeaking of Chriſt and his Church, he ſaith, *The Kings Daughter is all glorious within, her cloathing is of wrought Gold; ſhe ſhall be brought unto the King: with gladneſs and rejoycing ſhall they be brought; they ſhall enter into the Kings Pallace.* Pſal. 45. And alſo King *Solomon* in his Song, where he ſpeaks of Chriſt and his Church, where ſhe is complaining and calling for Chriſt, he ſaith, *If thou knoweſt not, O thou faireſt among women, go thy way by the footſteps of the Flock*, Cant. 1. 8. c. 5. 9. And *John*, when he ſaw the wonder that was in Heaven, he ſaw *a woman cloathed with the Sun, and the Moon under her feet, and upon her head a Crown of twelve Stars; and there appeared another wonder in Heaven, a great red Dragon ſtood ready to devour her Child*: here the enmity appears that God put between the woman and the Dragon, *Revelations* 12.

Thus much may prove that the Church of Christ is a woman, and those that speak against the womans speaking, speak against the Church of Christ, and the Seed of the woman, which Seed is Christ; that is to say, Those that speak against the Power of the Lord, and the Spirit of the Lord speaking in a woman, simply, by reason of her Sex, or because she is a Woman, not regarding the Seed, and Spirit, and Power that speaks in her; such speak against Christ, and his Church, and are of the Seed of the Serpent, wherein lodgeth the enmity. And as God the Father made no such difference in the first Creation, nor never since between the Male and the Female, but alwayes out of his Mercy and loving kindness, had regard unto the weak. So also, his Son, Christ Jesus, confirms the same thing: when the *Pharisees* came to him, and asked him, if it were lawful for a man to put away his Wife? he answered and said unto them, *Have you not read, That he that made them in the beginning, made them Male and Female,* and said, *For this cause shall a Man leave Father and Mother, and shall cleave unto his Wife, and they twain shall be one flesh, wherefore they are no more twain but one flesh; What therefore God hath joyned together, let no man put asunder,* Mat. 19.

Again, Christ Jesus, when he came to the City of *Samaria*, where *Jacobs* Well was, where the Woman of *Samaria* was; you may read, in *John* 4. how he was pleased to preach the Everlasting Gospel to her; and when the Woman said unto him, *I know that when the Messiah cometh,* (which is called Christ) *when he cometh, he will tell us all things;* Jesus saith unto her, *I that speak unto thee am he*; This is more than ever he said in plain words to Man or Woman (that we read of) before he suffered. Also he said unto *Martha*, when she said, she knew that her Brother should rise again in the last day, Jesus said unto her, *I am the Resurrection and the Life: he that believeth on me, though he were dead, yet shall he live; and whosoever liveth and believeth shall never die. Believest thou this?* she answered, *Yea Lord, I believe thou art the Christ, the Son of God.* Here she manifested her true and saving Faith, which few at that day believed so on him, *John* 11. 25, 26.

Also that Woman that came unto Jesus with an Alabaster Box of very precious Ointment, and poured it on his Head as he sat at meat; it's manifested that this Woman knew more of the secret Power and Wisdom of God, then his Disciples did, that were filled with indignation against her; and therefore Jesus saith, *Why do ye trouble the Woman? for she hath wrought a good work upon me; Verily, I say unto you, Wheresoever this Gospel shall be preached in the whole World, there shall also this*

this that this Woman hath done, he told for a memorial of her, Matt. 26. Mark. 14. 3. *Luke* saith further, *She was a sinner*, and that *she stood at his feet behind him weeping, and began to wash his feet with her tears and did wipe them with the hair of her head, and kissed his feet, and annointed them with Ointment*. And when Jesus saw the Heart of the *Pharisee* that hath bidden him to his house, he took occasion to speak unto *Simon*, as you may read in *Luke* 7. and he turned to the woman, and said, Simon, *seest thou this Woman? Thou gavest me no water to my feet, but she hath washed my feet with tears, and wiped them with the hair of her head: Thou gavest me no kiss, but this Woman, since I came in, hath not ceased to kiss my Feet: My Head with Oyl thou didst not annoint, but this Woman hath annointed my Feet with Ointment: Wherefore I say unto thee, her sins, which are many, are forgiven her, for she hath loved much*, Luke 7. 37. to the end.

Also there was many women wich followed Jesus from *Galilee*, ministring unto him, and stood a far off when he was Crucified, *Mat.* 28. 55. *Mark* 15. Yea even the women of Jerusalem wept for him, insomuch that he said unto them, *Weep not for me, ye Daughters of Jerusalem, but weep for your selves, and for your Children*, Luke 23. 28.

And certain Women which had been healed of evil Spirits and Infirmities, Mary Magdalen, *and* Joanna *the Wife of* Chuza, Herods *Stewards Wife, and many others which ministred unto him of their substance*, Luke 8. 2, 3.

Thus we see that Jesus owned the Love and Grace that appeared in Women, and did not despise it, and by what is recorded in the Scriptures, he received as much love, kindness, compassion, and tender dealing towards him from Women, as he did from any others, both in his life time, and also after they had exercised their cruelty upon him, for *Mary Magdalene*, and *Mary* the Mother of *Joses*, beheld where he was laid: *And when the Sabbath was past*, Mary Magdalen, *and* Mary *the Mother of* James, *and* Salom, *had brought sweet spices that they might annoint him: And very early in the morning, the first day of the week, they came unto the Sepulchre at the rising of the Sun, And they said among themselves who shall roll us away the stone from the door of the Sepulchre? And when they looked, the stone was rolled away for it was very great*: Mark 16. 1, 2, 3, 4. Luke 24. 1, 2. *and they went down into the Sepulchre*, and as *Matthew* saith, *The Angel rolled away the stone, and he said unto the Women, Fear not, I know whom ye seek, Jesus which was Crucified*:

Crucified: he is not here, he is risen, Mat. 28. Now *Luke* saith thus; *That there stood two men by them in shining apparel, and as they were perplexed and afraid, the men said unto them, He is not here; remember how he said unto you when he was in* Gallilee, *That the Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again, and they remembred his words, and returned from the Sepulchre, and told all these things to the eleven, and to all the rest.*

It was *Mary Magdalene*, and *Joanna*, and *Mary* the Mother of *James*, and the other Women that were with them, which told these things to the Apostles, *And their words seemed unto them as idle tales, and they believed them not.* Mark this, ye despisers of the weakness of Women, and look upon your selves to be so wise: but Christ Jesus doth not so, for he makes use of the weak: For when he met the women after he was risen, he said unto them, *All Hail*, and they came and held him by the Feet, and worshipped him, then said Jesus unto them, *Be not afraid, go tell my Brethren that they go into* Gallilee, *and there they shall see me*, Mat. 28. 10. Mark 16. 9. And *John* saith, when *Mary* was weeping at the Sepulchre, that Jesus said unto her, *Woman, why weepest thou? whom seekest thou? And when she supposed him to be the Gardiner, Jesus saith unto her*, Mary; *she turned her self, and saith unto him, Rabboni, which is to say master: Jesus saith unto her, Touch me not, for I am not yet ascended to my Father, but go to my Brethren, and say unto them I ascend unto my Father, and your Father, and to my God, and your God*, John 20. 16, 17.

Mark this, you that despise and oppose the Message of the Lord God that he sends by women, what had become of the Redemption of the whole Body of Mankind, if they had not believed the Message that the Lord Jesus sent by these women, of and concerning his Resurrection? And if these women had not this, out of their tenderness and bowels of love, who had received Mercy, and Grace, and forgiveness of sins, and Virtue, and Healing from him, which many men also had received the like, if their hearts had not been so united and knit unto him in love, that they could not depart as the men did, but sat watching, and waiting, and weeping about the Sepulchre untill the time of his Resurrection, and so were ready to carry his Message, as is manifested, else how should his Disciples have known, who were not there?

Oh! blessed and glorified be the Glorious Lord, for this may all the whole body of mankind say, though the wisdom of men, that never knew

knew God, is always ready to except against the weak; but the weakness of God is stronger than men, and the foolishness of God is wiser then men.

And in *Act.* 18. you may read how *Aquila* and *Priscilla* took unto them *Apollos*, and expounded unto him the way of God more perfectly; who was an eloquent man, and mighty in the Scriptures: yet we do not read that he despised what *Priscilla* said, because she was a Woman, as many now do.

And now to the Apostles words, which is the ground of the great Objection against Womens speaking: And first, 1 *Cor.* 14. let the Reader seriously read that Chapter, and see the end and drift of the Apostle in speaking these words: for the Apostle is their exhorting the *Corinthians* unto charity, and to desire Spiritual gifts, and not to speak in an unknown tongue, and not to be Children in understanding, but to be Children in malice, but in understanding to be men; and that the Spirits of the Prophets should be subject to the Prophets, for God is not the Author of Confusion, but of Peace: And then he saith, *Let your Women keep silence in the Church*, &c.

Where it doth plainly appear that the women, as well as others, that were among them, were in confusion, for he saith, *How is it Brethren? when ye come together, every one of you hath a Psalm, hath a Doctrine, hath a Tongue, hath a Revelation, hath an Interpretation? let all things be done to edifying.* Here was no edifying, but all was in confusion speaking together: Therefore he saith, *If any man speak in an unknown Tongue, let it be by two, or at most by three, and that by course, and let one Interpret, but if there be no Interpreter, let him keep silence in the Church.* Here the Man is commanded to keep silence as well as the woman, when they are in confusion and out of order.

But the Apostle saith further, *They are commanded to be in Obedience*, as also saith the Law; and *if they will learn any thing, let them ask their Husbands at home, for it is a shame for a Woman to speak in the Church.*

Here the Apostle clearly manifests his intent; for he speaks of women that were under the Law, and in that Transgression as *Eve* was, and such as were to learn, and not to speak publickly, but they must first ask their Husbands at home, and it was a shame for such to speak in the Church: And it appears clearly, that such women were speaking among the *Corinthians*, by the Apostles exhorting them from malice and strife, and confusion, and he preacheth the Law unto them, and he saith, in the Law it is written, *With men of other tongues, and other lips, will I speak unto this people*, verse 21.

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And what is all this to Womens Speaking? that have the Everlasting Gospel to preach, and upon whom the Promise of the Lord is fulfilled, and his Spirit poured upon them according to his word, *Act.* 2. 16, 17, 18. And if the Apostle would have stopped such as had the Spirit of the Lord poured upon them, why did he say just before, *If any thing be revealed to another that sitteth by, let the first hold his peace? and you may all prophesie one by one.* Here he did not say that such Women should not Prophesie as had the Revelation and Spirit of God poured upon them, but their Women that were under the Law, and in the Transgression, and were in strife, confusion and malice in their speaking, for if he had stopt Womens praying or prophesying, why doth he say: *Every man praying or prophesying having his head covered, dishonoureth his head; but every Woman that prayeth or prophesieth with her head uncovered, dishonoureth her head? Judge in your selves, Is it comely that a Woman pray or prophesie uncovered? For the Woman is not without the Man, neither is the Man without the Woman, in the Lord,* 1 Cor. 11. 3, 4, 13.

Also that other Scripture, in 1 *Tim.* 2. where he is exhorting that Prayer and Supplication be made every where, lifting up holy Hands without wrath and doubting; he saith in the like manner also, That *Women must adorn themselves in modest apparel, with shamefastness and sobriety, not with broidered hair, or gold, or pearl, or costly array*; He saith, *Let Women learn in silence with all subjection, but I suffer not a Woman to teach, nor to usurp authority over the Man, but to be in silence: for* Adam *was first formed, then* Eve; *and* Adam *was not deceived, but the Woman being deceived was in the transgression.*

Here the Apostle speaks particularly to a Woman in Relation to her Husband, to be in subjection to him, and not to teach, nor usurp authority over him, and therefore he mentions *Adam* and *Eve*: But let it be strained to the utmost, as the opposers of Womens Speaking would have it, that is, That they should not preach nor speak in the Church, of which there is nothing here: Yet the Apostle is speaking to such as he is teaching to wear their apparel, what to wear, and what not to wear; such as were not come to wear modest apparel, and such as were not come to shamefastness and sobriety, but he was exhorting them from broidered hair, gold, and pearls, and costly array; and such are not to usurp authority over the Man, but to learn in silence with all subjection, as it becometh Women professing Godliness with good works.

And what is all this to such as have the Power and Spirit of the Lord

Jesus poured upon them, and have the Message of the Lord Jesus given unto them? must not they speak the Word of the Lord because of these undecent and unreverent Women that the Apostle speaks of, and to, in these two Scriptures? And how are the men of this Generation blinded, that bring these Scriptures, and pervert the Apostles Words, and corrupt his intent in speaking of them? and by these Scriptures, endeavour to stop the Message and Word of the Lord God in Women, by contemning and despising of them. If the Apostle would have had Womens speaking stopt, and did not allow of them, why did he entreat his true Yoak-fellow to help those Women who laboured with him in the Gospel? *Phil.* 4. 3. And why did the Apostles joyn together in Prayer and Supplication with the Women, and *Mary* the Mother of Jesus, and with his Brethren, *Acts* 1. 14. if they had not allowed, and had union and fellowship with the Spirit of God, wherever it was revealed in Women as well as others? But all this opposing and gainsaying of Womens Speaking, hath risen out of the bottomless Pit, and Spirit of Darkness that hath spoken for these many hundred years together in the night of Apostacy, since the Revelations have ceased and been hid, and for that spirit hath limited and bound all up within its bond and compass, and so would suffer none to speak, but such as that spirit of Darkness approved of, Man or Woman.

And so here hath been the misery of these last Ages past, in the time of the Reign of the Beast; that *John* saw when he stood upon the Sand of the Sea, rising out of the Sea, and out of the Earth, having seven Heads and ten Horns, *Rev.* 13. In this great City of *Babylon*, which is the woman that hath sitten so long upon the Scarlet-coloured Beast, full of names of Blasphemy, having seven Heads and ten Horns; and this Woman hath been arrayed and decked with gold, and pearls, and precious stones; and she hath had a golden Cup in her hand, full of Abominations, and hath made all Nations drunk with the Cup of her Fornication; and all the world hath wondred after the Beast, and hath worshipped the Dragon that gave power to the Beast; and this woman hath been drunk with the blood of the Saints, and with the blood of the Martyrs of Jesus; and this hath been the woman that hath been speaking and usurping authority for many hundred years together: And let the times and ages past testifie how many have been murdered and slain, in Ages and Generations past, every Religion and Profession (as it hath been called) killing and murdering one another, that would not join with another. And thus the Spirit of Truth, and the Power

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of the Lord Jesus Christ hath been quite lost among them that have done this; and this mother of Harlots hath sitten as a Queen, and said, *She should see no sorrow*; but though her dayes have been long, even many hundred of years, for there was power given unto the Beast, to continue forty and two months, and to make war with the Saints, and to overcome them; and all that have dwelt upon the earth have worshipped him, whose names are not written in the Book of the Life of the Lamb, slain from the foundation of the world.

But blessed be the Lord, his time is over, which was above twelve hundred Years, and the darkness is past, and the night of Apostacy draws to an end, and the true light now shines, the morning-Light the bright morning Star, the Root and Off-spring of *David*, he is risen, he is risen, glory to the highest for evermore; and the joy of the morning is come, and the Bride, the Lambs *Wife*, is making her self ready, as a Bride that is adorning for her Husband, and to her is granted that she shall be arrayed in fine linnen, clean and white, and the fine linnen is the Righteousness of the Saints: The *Holy Jerusalem* is descending out of Heaven from God, having the Glory of God, and her light is like a Jasper stone, clear as Christal.

And this is that free Woman that all the Children of the Promise are born of; not the Children of the bond-woman, which is *Hagar*, which genders to strife and to bondage, and which answers to *Jerusalem* which is in bondage with her Children; but this is *the Jerusalem which is free, which is the Mother of us all*; And so this bond-woman and her children, that are born after the flesh, have persecuted them that are born after the Spirit, even untill now; but now the bond-woman and her Seed is to be cast out, that hath kept so long in bondage and in slavery, and under limits; this bond-woman and her brood is to be cast out, and our Holy City, the *New Jerusalem*, is coming down from Heaven, and her Light will shine throughout the whole earth, even as a *Jasper Stone, clear as Christal*, which brings freedom and liberty, and perfect Redemption to her whole Seed; and this is that woman and Image of the Eternal God, that God hath owned, and doth own, and will own for evermore.

More might be added to this purpose, both out of the Old Testament and New, where it is evident that God made no difference, but gave his good Spirit, as it pleased him both to Man and Woman, as *Deborah*, *Huldah*, and *Sarah*. The Lord calls by his *prophet Isaiah*, *Hearken unto me, ye that follow after Righteousness, ye that seek the Lord, look unto the Rock*

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from whence ye were hewen, and to the hole of the Pit from whence ye were digged; look unto Abraham *your Father, and to* Sarah *that bare you, for the Lord will comfort* Sion, *&c.* Isa. 5. *And* Anna *the Propheteſs, who was a Widow of fourſcore and four years of age, which departed not from the Temple, but ſerved God with faſtings and prayers night and day, ſhe coming in at that inſtant,* (when old *Simeon* took the Child Jeſus in his arms, and) *ſhe gave thanks unto the Lord, and ſpake of him to all them who looked for Redemption in* Jeruſalem, *Luke* 2. 36, 37, 38. And *Philip* the Evangeliſt, into whoſe houſe the Apoſtle *Paul* entered, who was one of the Seven, *Acts* 6. 3. He had four Daughters which were Virgins, that did propheſie, *Acts* 21.

And ſo let this ſerve to ſtop that oppoſing Spirit that would limit the Power and Spirit of the Lord Jeſus, whoſe Spirit is poured upon all fleſh, both Sons and Daughters, now in his Reſurrection; and ſince that the Lord God in the Creation, when he made man in his own Image, he made them *male* and *female*; and ſince that Chriſt Jeſus, as the Apoſtle ſaith, was made of a Woman, and the power of the Higheſt overſhadowed her, and the holy Ghoſt came upon her, and the holy thing that was born of her, was called *the Son of God*, and when he was upon the Earth, he manifeſted his *love*, and his *will*, and his *mind*, both to the Woman of *Samaria*, and *Martha*, and *Mary* her Siſter, and ſeveral others, as hath been ſhewed; and after his Reſurrection alſo manifeſted himſelf unto them firſt of all, even before he aſcended unto his Father. *Now when Jeſus was riſen, the firſt day of the week, he appeared firſt unto Mary Magdalene*, Mark 16. 9. And thus the Lord Jeſus hath manifeſted himſelf and his Power, without reſpect of Perſons; and ſo let all mouths be ſtopt that would limit him, whoſe Power and Spirit is infinite, that is pouring it upon all fleſh.

And thus much in anſwer to theſe two Scriptures, which have been ſuch a ſtumbling block, that the miniſters of Darkneſs have made ſuch a mountain of; But the Lord is removing all this, and taking it out of the way.

M. F.

A

A further Addition in Answer to the Objection concerning Women keeping silent in the Church; For it is not permitted for them to speak, but to be under obedience; as also saith the Law, If they will learn any thing, let them ask their Husbands at home, for it is a shame for a Woman to speak in the Church: *Now this as* Paul *writeth in* 1 Cor. 14. 34. *is one with that of* 1 Tim. 2. 11. *Let Women learn in silence, with all subjection.*

TO which I say, If you tie this to all outward Women, then there were many Women that were Widows which had no Husbands to learn of, and many were Virgins which had no Husbands; and *Philip* had four Daughters that were Prophets; such would be despised, which the Apostle did not forbid: And if it were to all Women, that no Woman might speak, then *Paul* would have contradicted himself; but they were such Women that the Apostle mentions in *Timothy*, That *grew wanton, and were busie-bodies, and tatlers, and kicked against Christ*: For Christ in the Male and in the Female is one, and he is the Husband, and his Wife is the Church, and God hath said, that his *Daughters* should Prophesie as well as his *Sons*: And where he hath poured forth his Spirit upon them, they must prophesie, though blind Priests say to the contrary, and will not permit holy Women to speak.

And whereas it is said, *I permit not a Woman to speak, as saith the Law*: but where Women are led by the Spirit of God, they are not under the Law, for Christ in the Male and in the Female is one; and where he is made manifest in Male and Female, he may speak, for *he is the end of the Law for Righteousness to all them that believe*. So here you ought to make a distinction what sort of Women are forbidden to speak, such as were under the Law, who were not come to Christ, nor to the Spirit of Prophesie: For *Hulda*, *Miriam*, and *Hunna*, were Prophets, who were not forbidden in the time of the Law, for they all prophesied in the time of the Law: as you may read, in 2 *Kings* 22. what *Hulda* said unto the Priest, and to the Ambassadors that were sent to her from the King, *Go*, saith she, *and tell the Man that sent you to me, Thus saith the Lord God of Israel, Behold, I will bring evil upon this place, and on the Inhabitants thereof, even all the words of the Book which the King of* Judah *hath read, because they have forsaken me, and have burnt Incence to other Gods, to anger me with all the works of their hands: Therefore my wrath shall be kindled against this place, and shall not be quenched. But to the King of* Judah, *that sent*

sent you to me to ask counsel of the Lord, so shall you say to him, Thus saith the Lord God of Israel, Because thy heart did melt, and thou humblest thy self before the Lord, when thou heardest what I spake against this place, and against the Inhabitants of the same, how they should be destroyed; Behold I will receive thee to thy Father, and thou shalt be put into thy Grave in peace, and thine eyes shall not see all the evil which I will bring upon this place. Now let us see if any of you blind Priests can speak after this manner, and see if it be not a better Sermon then any of you can make, who are against Womens speaking? And *Isaiah*, that went to the Prophetess, did not forbid her Speaking or Prophesying, *Isa.* 8. And was it not prophesied in *Joel* 2. that *Hand maids should Propesie*? And are not Hand-maids Women? Consider this, ye that are against Womens Speaking, how in the *Acts* the Spirit of the Lord was poured forth upon Daughters as well as Sons. In the time of the Gospel, when *Mary* came to salute *Elizabeth in the Hill Country in* Judea, *and when* Elizabeth *heard the salutation of* Mary, *the Babe leaped in her Womb, and she was filled with the Holy Spirit*; *and* Elizabeth *spake with a loud voice, Blessed art thou amongst Women, blessed is the fruit of thy Womb; whence is this to me, that the Mother of my Lord should come to me? for lo, as soon as thy Salutation came to my ear, the Babe leaped in my Womb for joy, for blessed is she that believes, for there shall be a performance of those things which were told her from the Lord.* And this was *Elizabeths* Sermon concerning Christ, which at this day stands upon Record: And then *Mary* said, *My soul doth magnifie the Lord, and my Spirit rejoyceth in God my Saviour, for he hath regarded the low estate of his Hand-maid: for behold, from henceforth all Generations shall call me blessed; for he that is mighty, hath done to me great things, and holy is his Name; and his Mercy is on them that fear him, from Generation to Generation; he hath shewed strength with his Arm; he hath scattered the proud in the imagination of their own hearts; he hath put down the mighty from their Seats, and exalted them of low degree; he hath filled the hungry with good things, and the rich he hath sent empty away: He hat holpen his Servant* Israel, *in remembrance of his mercy, as he spake to his Father, to* Abraham, *and to his Seed for ever.* Are you not here beholding to the Woman for her Sermon, to use her words to put into your Common Prayer? and yet you forbid Womens Speaking. Now here you may see how these two women prophesied of Christ, and Preached better then all the blind Priests did in that Age, and better then this Age also, who are beholding to women to make use of their words. And see in the Book of *Ruth*, how the women blessed her

ter in the Gate of the City, of whose stock came Christ. *The Lord make the woman that is come into thy House like* Rachel *and* Leah, *which built the house of* Israel; *and that thou mayest do worthily in* Ephrata, *and be famous in* Bethlehem; *let thy house be like the house of* Pharez, *whom* Tamer *bare unto* Judah, *of the Seed which the Lord shall give thee of this young woman. And blessed be the Lord, which hath not left thee this day without a Kinsman, and his Name shall be continued in* Israel. And also see in the first Chapter of *Samuel*, how *Hannah* prayed and spake in the Temple of the Lord, *Oh Lord of Hosts, if thou wilt look on the trouble of thy Hand-maid, and remember me, and not forget thy Hand-maid.* And read in the second Chapter of *Samuel*, How she rejoyced in God, and said, *My heart rejoyceth in the Lord; My Horn is exalted in the Lord and my mouth is enlarged over my enemies, because I rejoyce in thy Salvation; there is none holy as the Lord, yea, there is none besides thee; and there is no God like our God: Speak no more presumptously, let not arrogancy come out of your mouth, for the Lord is a God of knowledge, and by him enterprises are established; the Bow, and the mighty Men are broken, and the weak hath girded to themselves strength; they that were full, are hired forth for bread, and the hungry are no more hired; so that the barren hath born seven, and she that had many Children, is feeble: the Lord killeth, and maketh alive; bringeth down to the Grave, and raiseth up: the Lord maketh poor, and maketh rich, bringeth low and exalteth, he raiseth up the poor out of the dust, and lifteth up the Beggar from the dunghil to set them among Princes, to make them inherit the seat of Glory; for the Pillars of the earth are the Lords, & he hath set the world upon them; he will keep the feet of his Saints, and the wicked shall keep silence in darkness, for in his own might shall no man be strong; the Lords Adversaries shall be destroyed, and out of Heaven shall he thunder upon them; the Lord shall judge the ends of the World, and shall give power to his King, and exalt the Horn of his Anointed.* Thus you may see what a woman hath said, when old *Ely* the Priest thought she had been drunk, and see if any of you blind Priests that speak against Womens Speaking, can Preach after this manner? who cannot make such a Sermon as this woman did, and yet will make a trade of this Woman and other Womens words. And did not the Queen of *Sheba* speak, that came to *Solomon*, and received the *Law of God*, and *preached* it in her own Kingdom, and *blessed the Lord God that loved* Solomon, *and set him on the throne of* Israel, *because the Lord loved* Israel *for ever; and made the King to do Equity and Righteousness?* And this was the language of the Queen of *Sheba*. And see what glorious expressions Queen *Hester* used to comfort the People of God,

which

which was the Church of God, as you may read in the book of *Hester*, which caused joy and gladness of heart among all the *Jews*, who prayed and worshipped the Lord in all places, who jeoparded her life contrary to the Kings command, went and spoke to the King, in the wisdom and fear of the Lord, by which means she saved the lives of the People of God; and righteous *Mordecai* did not forbid her speaking, but said, *If she held her peace, her and her Fathers house should be destroyed*; and herein you blind Priests are contrary to Righteous *Mordecai*.

Likewise you may read how *Judith* spoke, and what noble acts she did, and how she spoke to the Elders of *Israel*, and said, *Dear Brethren, seeing ye are the honorable & elders of the People of God, call to remembrance how our Fathers in time past were tempted, that they might be proved if they would worship God aright; they ought also to remember how our Father* Abraham, *being tryed through manifold tribulations, was found a friend of God; so was* Isaac, Jacob, *and* Moses, *and all they pleased God, and were stedfast in Faith through manifold troubles.* And read also her prayer in the Book of *Judith*, and how the Elders commended her, and said, *All that thou speakest is true, and no man can reprove thy words, pray therefore for us, for thou art an holy Woman, and feareſt God.* So these elders of *Israel* did not forbid her speaking, as you blind Priests do; yet you will make a Trade of Womens words to get money by, and take Texts; and Preach Sermons upon Womens words; and still cry out, Women must not speak, Women must be silent; so you are far from the minds of the Elders of *Israel*, who praised God for a Womans speaking. But the *Jezabel*, and the Woman, the false Church, the great Whore, and tatling women, and busie-bodies, which are forbidden to Preach, which have a long time spoke and tatled, which are forbidden to speak by the True Church, which Christ is the Head of; such Women as were in transgression under the Law, which are called a Woman in the *Revelations*. And see further how the wise Woman cryed to *Joab* over the Wall, and saved the City of *Abel*, as you may read, 2 *Sam.* 20. how in her wisdom she spoke to *Joab*, saying, *I am one of them that are peaceable and faithful in* Israel, *and thou goest about to destroy a City and Mother in* Israel; *Why wilt thou destroy the Inheritance of the Lord? Then went the Woman to the people in her wisdom, and smote off the head of* Sheba, *that rose up against* David, *the Lords Anointed: Then* Joab *blew the Trumpet, and all the People departed in peace.* And this deliverance was by the means of a Womans speaking; but tatlers, and busie-bodies, are forbidden to preach by the True Woman, whom Christ is the Husband,

to

to the Woman as well as the Man, all being comprehended to be the Church; and so in this True Church, Sons and Daughters do Propheſie, Women labour in the Goſpel; but the Apoſtle permits not tatlers, buſie-bodies, and ſuch as uſurp authority over the Man would not have Chriſt Reign, nor ſpeak neither in the Male nor Female; Such the *Law* permits not to ſpeak, ſuch muſt learn of their Husbands: But what Husbands have Widows to learn of, but Chriſt? And was not Chriſt the Husband of *Philips* four Daughters? And may not they that learn of their Husbands ſpeak then? But *Jezebel*, and Tatlers, and the Whore that denies Revelation and Propheſie, are not permitted, which will not learn of Chriſt; and they that be out of the Spirit and Power of Chriſt, that the Prophets were in, who are in the Tranſgreſſion, are ignorant of the Scriptures; and ſuch are againſt Womens ſpeaking, and Mens too, who Preach that which they have received of the Lord God; but that which they have preached, and do preach, will come over all your heads, yea, over the head of the falſe Church, the Pope; for the Pope is the Head of the Falſe Church, and the Falſe Church is the Popes Wife: and ſo he and they that be of him, and come from him, are againſt Womens ſpeaking in the True Church, when both he and the falſe Church are called *Woman*, in *Revel.* 17. and ſo are in the Tranſgreſſion that would uſurp authority over the Man Chriſt Jeſus, and his Wife too, and would not have him to Reign; but the Judgment of the great Whore is come. But Chriſt, who is the Head of the Church, the True Woman which is his Wife, in it do Daughters Propheſie, who are above the Pope and his Wife and a top of them; And here Chriſt is the Head of the Male and Female, who may ſpeak; and the Church is called *a Royal Prieſthood*; ſo the Woman muſt offer as well as the Man, *Rev.* 22. 17. *The Spirit ſaith, Come, and the Bride ſaith, Come*: and ſo is not the Bride the Church? and doth the Church only conſiſt of Men? you that deny Womens ſpeaking, anſwer: Doth it not conſiſt of Women as well as men? Is not the Bride compared to the whole Church? And doth not the Bride ſay, *Come*? Doth not the Woman ſpeak then? the Husband Chriſt Jeſus, the *Amen*, and doth not the falſe Church go about to ſtop the Brides Mouth? But it is not poſſible for the Bridegroom is with his Bride, and he opens her Mouth. Chriſt Jeſus, who goes on Conquering, and to Conquer, who kill and ſlayes with the Sword, which is the words of his Mouth; the Lamb and the Saints ſhall have the Victory, the true Speakers of Men and Women over the falſe Speaker.

C

The End.

POSTSCRIPT

AND you dark Priests, that are so mad against Womens Speaking and it's so grevious to you, did not God say to Abraham, *Let it not be grevious in thy sight, because of the Lad, and because of thy bond-woman? In all that* Sarah *hath said to thee, hearken to her voice (Mark here) the Husband must learn of the Woman, and* Abraham *did so, and this was concerning the things of God, for he saith in* Isaac *shall thy seed be called, and so* Abraham *did obey the voice of* Sarah, *as you may read in* Genesis 21. *and so he did not squench the good that was in his wife, for that which he spoke to* Abraham *was concerning the Church.*

And you may read Deborah *and* Barack, *and so how a Woman Preacht and Sung* Judges 5. *what glorious triumphing expressions there was from a Woman, beyond all the Priests Servants, whom* Barack *did not bid be silent, for she Sung and Praised God, and declared to the Church of* Israel, *which now the hungry Priests that denyes Womens Speaking makes a trade of her words for a livelyhood.*

And in Judges 13. *There you may see, how the Angel appeared to a Woman, and how the Woman came to her Husband and told him, saying, a man of God came to me, whose Countenance was like the Countenance of a Man of God, and said that she should Conceive and bare a Son, and again the Angel of the Lord appeared to the Woman, and she made hast and ran, and shewed her Husband and said unto him, behold, he hath appeared unto me that came unto me the other day, and when the Angel of the Lord*

was

was gon, the Womans Husband ſaid, we ſhould ſurely dye becauſe we had ſeen God, and then you may read how the Woman comforted her Husband again, and ſaid, if the Lord were pleaſed to kill us he would not have ſhewed us all theſe things, nor would this time have told us ſuch things as theſe, and this was a Woman that taught.